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there are many, at various levels, which are of value in mutual attraction or preferential mating. Some of these are called secondary sexual characters. But there are other characters which appear to arise differently, not as necessary outcrops of the particular sex-constitution nor as correlates of such, but as germinal variations which owe their growth and persistence to their utility in mutual attraction. These form another group of secondary sexual characters. In short, what are called secondary sexual characters are of mixed origin. It seems ungrateful to grumble, but we cannot help wishing that so lucid a writer and thinker as Mr. Havelock Ellis had helped us on a little with the ætiology of the problem.

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EVOLUTION AND ETHICS AND OTHER ESSAYS. By T. H. Huxley. (Vol. IX. of the Collected Essays.) London: Macmillan & Co., 1894. Pp. xiii., 334.

"The latter (the primitive savage, or man as mere animal) fights out the struggle for existence to the bitter end like any other animal; the former (the ethical man, the member of society or citizen) devotes his best energies to the object of setting limits to the struggle." To this passage, which occurs on page 203 of the present volume in an essay (date 1888) entitled "The Struggle for Existence in Human Society," the author appends a note, "The reader will observe that this is the argument of the Romanes lecture in brief." The Romanes lecture on "Evolution and Ethics" (date 1893), and its prolegomena of 1894, are the papers of chief interest in this volume, and, as the author indicates, carry out the argument of the passage above cited. It would even appear that Mr. Huxley's views are developing in this direction, when we compare the Romanes lecture with the tone of his utterances on "General" Booth's social scheme, which also are here republished. I need not apologize, I believe, to readers of this JOURNAL for treating the antithesis thus stated as the gist of the work before me, which is full, of course, of the familiar excellences of Mr. Huxley's writing, and contains an interesting discussion of capital from the biologist's point of view.

In Plato's analysis of society, it will be remembered, the ethical process is regarded as consciously adopting for its aim the principle which had blindly operated through the whole kingdom of

nature and the first unions of mankind ; that is to say, the maintenance of a system in which individuals are fitted by positive qualities to co-operate as members of a whole. The philosopher was well aware that the maintenance of such a system depended upon conditions, the negative or selective operation of which was no less essential than their direct influence. He had not Darwinism to guide him, but there is no reason to conceive of him as denying that the selective process, which in his scheme would be an aspect of competition in the service of society, might under the blind government of nature be accompanied by terrible suffering and apparent waste. But that society could prosper if human existence was to be encouraged without protest, independently of the actual or probable manifestation of human qualities, would scarcely occur to him as possible.

Such having been the sense of natural unity in the first social philosopher of the West, we cannot but be surprised when a scientific leader of the nineteenth century A.D. feels obliged, as it were, to "cut in two with an axe" the continuity of the world-process. Society compared to the plant and animal world, he tells us, is like a garden compared to a moor,—natural selection is repressed in it, and the direct modification of conditions replaces the individual's struggle with his surroundings. But the comparison comes to a stand-still for want of a social gardener to exercise the artificial selection without which no garden exists, and which Mr. Huxley, for no reason that I can see, regards as opposed to the cosmic process (page 33), instead of admitting that it belongs essentially to the same line of advance, that, namely, in which existence depends upon qualities. A garden that is its own gardener is what we need to complete the comparison ; and society, as such a garden, will surely be able, if not to encourage the better stocks, at least to refrain from encouraging the obviously worse. The difficulty arises in part from Mr. Huxley's negative idea of morality, as though it were a mere inhibition of presocial activities and not a development of positive achievements and capacities. He therefore seems to forget the competitive side of co-operation, and that it is no light matter to fill a place in a civilized community, and further, that, apart from misdirected artificial selection, any stock unable to fill such a place must in one way or another cease to be perpetuated. While, on the other hand, he equally neglects the aspect of co-operation involved in competition, and seems almost to think that we do *nothing but* harm to our neighbors in taking the most efficient

part that we can in supplying the world with commodities (page 211). Thus, as it appears to me, misapprehending the double-edged bearing both of co-operation and of competition, he naturally is unable to see the continuity of the cosmic process, in different sections of which different aspects are more apparent. We need a wider experience and a deeper analysis.

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THE MESSAGE OF MAN. A Book of Ethical Scriptures gathered from many sources and arranged. London : Swan Sonnenschein & Co. New York : Macmillan & Co., 1895.

Our age waits dumbly for its poet. Meantime we are glad to cover the nakedness of our souls, and stay the craving of our hearts for the expression of Beauty by what scraps we can gather, as most fitting our need, from the abounding richness of the past. Beauty is eternal, but she is also ever fresh and ever young, and we shall not be satisfied till we shall have found our own expression of her. In no region are we barer than in our literature of the inner life. Those who have felt the need—and they are many—will receive with gratitude this book. It is a collection of golden sayings “from many sources,” selected with very fine feeling and arranged with great skill. The pious compiler evinces a spirit of passionate devotion to moral beauty and of passionate sympathy with the needs of his fellows. His method of selection has been faithfulness “to his own personal want and sense of truth,” and with a fine feeling of kinship he offers the “grains of gold” he has gathered, hoping they “may prove precious to many.”

The book is a notable comment on our time. It is strikingly rich in moral and humanitarian enthusiasm, strikingly devoid of unity, whether artistic or philosophic. This is true in spite of the rare skill with which quotations from widely-different sources are interwoven, so that each separate chapter reads like the utterance of one thinker. But there seems no reason why, if the compiler had had time, he should not have added indefinitely to the ninety-two chapters in which his book is arranged. Neither can one say why any one of these comes where it does, nor why any other has been placed before or after it. One part does not grow out of the other, nor has one a sense of completeness in the whole. The book, too, is wanting in buoyancy; its spirit lacks wing. This is because its golden sayings are for the